

A Common Passage on the Supreme *Prāṇa* in the Three Earliest Upaniṣads (JUB 1,60–2,12; BĀU 1,3; ChU 1,2)

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Introduction

The two fundamental questions in the history of the Upaniṣads are how the early Upaniṣads were produced from the background of the Brāhmaṇa ritual literature textually and philosophically, and what are the chronological and intertextual relationships among the early Upaniṣads and their constituent parts. To study the Upaniṣads on these two points, essential research materials are the three earliest Upaniṣads, namely, the Jaiminiya-Upaniṣad-Brāhmaṇa (JUB) of the Jaiminiya Sāmaveda, the Bṛhadāraṇyaka-Upaniṣad (BĀU) of the Vājasaneyi Yajurveda, and the Chāndogya-Upaniṣad (ChU) of the Kauthuma and Rāṇāyaniya Sāmaveda.¹ As to the relationships between these three Upaniṣads, the JUB and the ChU show a strong textual parallelism,² but they find only a few parallels in the BĀU.³ In this paper, I will analyze the unique common passage on the supreme *prāṇa* ('breath') whose parallel versions are found in the three earliest Upaniṣads (JUB 1,60–2,12; BĀU 1,3; ChU 1,2), and determine the textual and chronological rela-

¹ The JUB has often been excluded from the Upaniṣads because of its usual but wrong classification into Brāhmaṇas or Āraṇyakas. Cf. e.g. Gonda 1975 [14], p. 431f. For an outline of the contents and the textual formation and transmission of the JUB, see Fujii 1997 [13]. And for the name "Jaiminiya-Upaniṣad-Brāhmaṇa," see Fujii [13], p. 96, n. 36.

² For the details of the textual parallelism between the JUB and the ChU, see Fujii [13], pp. 90–92; 93, n. 20.

³ JUB 1,60–2,12 ~ ChU 1,2 ~ BĀU 1,3 (to be dealt with in this paper); JUB 4,2 ~ ChU 3,16 ~ BĀU 3,9,3–5; JUB 4,18,2 (KenaU 1,2) ~ BĀU 4,4,18; JUB 4,18,5–9 (KenaU 1,5–9) ~ BĀU 3,4,1–2; JUB 4,19,4–5 (KenaU 2,4–5) ~ BĀU 4,4,13–14; ChU 5,1–10 ~ BĀU 6,1–3.

tionships among all the versions.⁴

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The passage in question appears repeatedly in succession in the middle of the JUB in the form of four different versions (1,60; 2,1–2; 2,3–9; 2,10–12), while it is placed at or near the beginning of the BĀU and the ChU.⁵ Of the six versions, the BĀU version consists of the largest number of constituent portions as follows (excl. some minor portions):

1. Prologue
2. The vital functions and the *prāṇa*'s superiority
3. Correspondence between the vital functions and the cosmic entities
4. The kingship of the supreme *prāṇa*
5. The supreme *prāṇa* is Ayāsyā Āṅgīrasa
6. The supreme *prāṇa* is Br̥haspati
7. The supreme *prāṇa* is the *sāman*
8. The *sva*, *suvarṇa* and *pratiṣṭhā* of the *sāman*
9. The *abhyāroha* of the *pavamāna-stotras*
10. Epilogue

The six versions have the following corresponding portions:

<i>JUB</i> ₁	JUB 1,60 (1,18,5): ⁶	1	2								
<i>JUB</i> ₂	JUB 2,1–2 (2,1,1–2):	1	2	3					6		
<i>JUB</i> ₃	JUB 2,3–9 (2,2–3):	1	2		4	5					
<i>JUB</i> ₄	JUB 2,10–12 (2,4,1–3):	1	2	3	4	5					10
<i>BĀU</i>	BĀUK 1,3 (ŚBM 14,4,1):	1	2	3	4	5	6	7	8	9	10
<i>ChU</i>	ChU 1,2:	1	2		4	5	6				10

⁴ Strauss (1931 [33], pp. 244–249) studied this passage, but he treated the textual differences among its versions as a matter of stylistic divergences and did not admit any chronological order between them. Bodewitz (1986 [2], p. 347f., nn. 23, 25, 26; 1992 [5], p. 51f.) and Fujii (1989 [12], p. 1001 (24) f.) briefly examined them. All of the JUB versions are left out of Olivelle's notes on the BĀU and ChU versions in his two recent publications on the early Upaniṣads (translation: 1996 [28]; text and translation: 1998 [29]).

⁵ The Mādhyandina version of the BĀU (ŚBM 14,4–9) has this passage at the beginning (ŚBM 14,4,1), while the Kāṇva version has it (BĀUK 1,3) after two small sections on the Aśvamedha (BĀUK 1,1–2), which are at the end of the tenth chapter of the ŚBM (10,6,4–5).

⁶ The mss. of the JUB have the latter numbering with three divisions (*adhyāya*, *avuvāka*, *khaṇḍa*), which Sharma follows in his edition (1967 [32]), while, together

All the versions have the first two portions, which form allegorical stories on the supremacy of the *prāṇa* over the other vital functions. Those stories are thematically related to the group of stories on the contest for supremacy among the vital functions and the *prāṇa*'s victory.⁷ Here in all the versions including that of the Yajurvedic BĀU, the supreme *prāṇa* is depicted in Sāmavedic terms as the supreme *udgātṛ* (the chief chanter priest in Some sacrifices) or *udgītha* (the main part of a chant sung by the *udgātṛ*) that is free from evil. Hereafter I will expound each portion with the text and a translation of the versions.⁸

1. Prologue

The passage starts with the prologue to the battle between two opposing mythical rivals, i.e., between the gods and the Asuras in *JUB*₁, between the gods and death/evil in *JUB*₂ and *JUB*₄, between the gods with the seers and the Asuras in *JUB*₃, and the gods and the Asuras as two kinds of Prajāpati's offspring in BĀU and ChU.

1. *JUB*₁: JUB 1,60,1 (1,18,5,1)

1. *devāsura āspardhanta.* / '1. The gods and the Asuras contended.'

1. *JUB*₂: JUB 2,1,1–2 (2,1,1,1–2) boldface = *JUB*₄

1. *devānām vai ṣaḍ udgātāra āsan / vāk ca manaś ca cakṣuś ca śrotraṃ cāpānaś ca prāṇaś ca.* / 2. ***te 'dhriyanta. / tenodgātrā dīkṣāmahai yenāpahatya***

with the latter one, Oertel gives the former shorter numbering in his editio princeps (1894 [27]), which omits the *anuvāka* division and numbers the *khaṇḍas* in each *adhyāya* successively. Both editors further divide the *khaṇḍas* into small paragraphs in their own ways. Limaye & Vadekar use Oertel's text, divisions, and shorter numbering in their collection of the principal Upaniṣads (1958 [22]). I will refer to the JUB with the former numbering and add the latter one in parentheses. As to additional paragraph numbers, I will use only Oertel's in both the former and the latter numberings. Cf. Fujii [13], p. 97, n. 38.

⁷ AĀ 2,1,4; ŚāṅkhĀ 9; BĀU 1,5,21; 6,1; ChU 5,1,1–5,2,2; KauṣU 2,14 (ŚāṅkhĀ 4,14); 3,3 (ŚāṅkhĀ 5,3); PraśU 2. For this group of stories, see Bodewitz [5], pp. 56–58.

⁸ The text of the JUB versions is based on my forthcoming critical edition. For the BĀU, I will use the accented text in its Kāṇva recension edited by D. Maue (1976 [24]), and consult the Mādhyandina text in the ŚBM. Both recensions do not show any actual difference as far as the present passage is concerned. For the ChU, I will use Limaye & Vadekar [22], and consult ĀnSS 14 [1], Chānd. Br. [21, Pt. 3], Böhlingk [6], Senart [31] and Morgenroth [25].

mṛtyum apahatya pāpmānaṃ svargaṃ lokam iyāmeti. /

‘1. Verily, the gods had six *udgātṛs*, namely, speech, mind, sight, hearing, inhalation, and breath. 2. They resolved, “Let us consecrate ourselves with that one as [our] *udgātṛ* with which, having smitten away death, having smitten away evil, we can go to the heavenly world.”’

1. *JUB*₃: *JUB* 2,3,1–4 (2,2,1,1–4)

1. *eṣa evedam agra āsīd ya eṣa tapati. / sa eṣa sarveṣāṃ bhūtānāṃ tejo hara indriyaṃ vīryaṃ ādāyordhva udakrāmat. / 2. so ’kāmayata. / ekam evākṣaraṃ syām ud eva nāmeti.*⁹ / 3. *sa tapo ’tapyata. / sa tapas taptvaikam evākṣaram abhavad ud eva nāma.*¹⁰ / 4. *taṃ devāś carṣayaś copasamaipsan. / athaiṣo ’surān bhūtahano ’srjata / etasya pāpmano ’nanvāgamāya. /*

‘1. In the beginning this one who is glowing here (=the sun) was alone this [universe]. He as such, having taken the splendor, the energy, the vitality, the virility from all beings, went upwards. 2. He desired, “I want to become the one and only syllable, namely, *ud*.”¹¹ 3. He performed glowing penance. Having performed glowing penance, he became the one and only syllable, namely, *ud*. 4. The gods and the seers desired to attain him. Then he created the creature-slaying Asuras in order that evil might not follow him.’

1. *JUB*₄: *JUB* 2,10,1–2 (2,4,1,1–2) boldface = *JUB*₂

1. *devāsurās samayatatantety āhuḥ. / na ha vai tad devāsurās samyetire. / prajāpatiś ca ha vai tan mṛtyuś ca samyetāte. / 2. tasya ha prajāpater devāḥ priyāḥ putrā anta āsuḥ. / te ’dhriyanta. / tenodgātrā dīkṣāmahai yenāpahatya mṛtyum apahatya pāpmānaṃ svargaṃ lokam iyāmeti. /*

‘1. They say that the gods and the Asuras strove with each other. Truly, it was not that the gods and the Asuras then strove with each other. It was Prajāpati and Death who then strove with each other. 2. The gods were near to this Prajāpati as [his] dear sons. They resolved, “Let us consecrate ourselves with that one as [our] *udgātṛ* with which, having smitten away death, having smitten away evil, we can go to the heavenly world.”’

⁹ Oertel [27], Limaye&Vadekar [22], Sharma [32]: *svādu mṛdu devānāṃ vanāmeti*. Malayalam mss.: *syādudevanāmeti*. Grantha mss.: *syādudevanāmeti, svādumadu-devānāmeti, svādumadudevanāmeti*.

¹⁰ Oertel [27], Limaye&Vadekar [22], Sharma [32]: *abhavad u devānāṃ*. Malayalam mss.: *abhavadudevanāma*. Grantha mss.: *abhavadudevanāma, abhavadudevanām, abhavadudevānām*.

¹¹ Cf. *JUB* 2,9,8 (2,3,3,8): *ud iti so ’sāv ādityaḥ*. ‘[The syllable] *ud*, that is yonder sun.’

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1. *BĀU*: BĀUK 1,3,1 (ŚBM 14,4,1,1–2)

dvayā ha prajāpatyā devās cāsūrās ca. tātaḥ kāmīyasā evā devā jyāyasā āsurās. tā eṣū lokéṣv aspardhanta. té ha devā ūcur. hāntāsūrān yajñā udgīthénā-tyāyāmēti. //1//

‘1. There were two kinds of Prajāpati’s offspring, namely, the gods and the Asuras. Of them, the gods were those who belonged to the younger, while the Asuras were those who belonged to the elder. They were competing for these worlds. So the gods said, “Come, let us go beyond (overcome) the Asuras at the sacrifice by means of the *udgītha*.”’

1. *ChU*: ChU 1,2,1

devāsurā ha vai yatra saṃyetire / ubhaye prajāpatyās tad dha devā udgītham ājāhrur. anenainān abhibhaviṣyāma iti. //1//

‘1. Verily, when the gods and the Asuras, both kinds of Prajāpati’s offspring, strove with each other, the gods then brought the *udgītha*, [saying,] “With this, we will vanquish them.”’

2. The vital functions and the *prāṇa*’s superiority

The passage continues that the gods resort to the following six vital functions one by one for their victory. They fail with the first five functions, because, the passage says, those functions are mixed with evil and for that reason one thinks, speaks, sees, hears, and smells both what is good and what is bad,¹² while they finally succeed with the last sixth one that is free from evil. The order and the names of the vital functions differ among the versions as follows:

¹² As noted by Oertel ([27], p. 236 on JUB 1,60), a similar passage is found in JB 1,269: *manasā suhārdasaṃ ca durhārdasaṃ ca vijānāti. prāṇena surabhi cāsurabhi ca vijānāti. cakṣuṣā darśanīyaṃ cādarśanīyaṃ ca vijānāti. śrotreṇa śravaṇīyaṃ cāśravaṇīyaṃ ca vijānāti. vācā svādu cāsvādu ca vijānāti*. ‘With mind one discerns what is good-hearted and what is not good-hearted. With breath one discerns what is fragrant and what is not fragrant. With sight one discerns what is beautiful and what is not beautiful. With hearing one discerns what is good to hear and what is not good to hear. With [the organ of] speech one discerns what is sweet and what is not sweet.’

<i>JUB</i> ₁	<i>manas</i>	<i>vāc</i>	<i>cakṣus</i>	<i>śrotra</i>	<i>apāna</i>	<i>prāṇa</i>
<i>JUB</i> ₂	<i>vāc</i>	<i>manas</i>	<i>cakṣus</i>	<i>śrotra</i>	<i>apāna</i>	<i>prāṇa</i>
<i>JUB</i> ₃	<i>vāc</i>	<i>manas</i>	<i>cakṣus</i>	<i>śrotra</i>	<i>apāna</i>	<i>prāṇa</i>
<i>JUB</i> ₄	<i>vāc</i>	<i>manas</i>	<i>cakṣus</i>	<i>śrotra</i>	<i>prāṇa</i>	<i>mukhya prāṇa</i>
<i>BĀU</i>	<i>vāc</i>	<i>prāṇa</i>	<i>cakṣus</i>	<i>śrotra</i>	<i>manas</i>	<i>āsanya prāṇa</i>
<i>ChU</i>	<i>nāsikya prāṇa</i>	<i>vāc</i>	<i>cakṣus</i>	<i>śrotra</i>	<i>manas</i>	<i>mukhya prāṇa</i>

The first point to notice is that *JUB*₂ and *JUB*₃ have the same order and names of the functions in spite of the close textual relationships between *JUB*₁ and *JUB*₃, and between *JUB*₂ and *JUB*₄. This fact means that these two pairs of versions (*JUB*₁ & *JUB*₃, *JUB*₂ & *JUB*₄) are linked here at this portion on the vital functions of *JUB*₂ and *JUB*₃. The second point is that the last three versions (*JUB*₄, *BĀU*, *ChU*) correspond well to each other. Concerning the relationships of *BĀU* and *ChU* with the *JUB* versions, however, we will see that the former versions show direct relationships not only with *JUB*₄ but also with *JUB*₁ and/or *JUB*₃ in the part of the last vital function. Here I will set forth the parts of the last two functions: the *apāna/prāṇa/nāsikya prāṇa*, and the *prāṇa/mukhya prāṇa/āsanya prāṇa*.

2.1. *apāna / prāṇa / nāsikya prāṇa*

The vital function in question here is inhalation, which is called *apāna* in *JUB*₁, *JUB*₂ and *JUB*₃, *prāṇa* in *JUB*₄ and *BĀU*, and *nāsikya prāṇa* ‘the breath in the nose’ in *ChU*. This function is connected with the sense of smell as the present passage clearly says: *enena jighrati* ‘one smells with it’ *JUB*₁, *JUB*₃; *apānena pāpaṃ gandham apāniti* ‘one inhales evil odor with inhalation’ *JUB*₂; *jighrati* ‘one smells’ *BĀU*; *tena ... jighrati* ‘one smells with it’ *ChU*; but *prāṇena prāṇiti*¹³ ‘one breathes with breath’ *JUB*₄. Though the word *prāṇa* is sometimes used for the sense of smell,¹⁴ the phrase *prāṇena prāṇiti* itself does not explicitly refer to the sense of smell. From the close relationship between *JUB*₂ and *JUB*₄, it is inferred that this vague expression was made by the same intentional assimilation of the verb with the name of the present function (*apānena ... apāniti JUB*₂ / *prāṇena prāṇiti JUB*₄).

¹³ All the editions ([27] [22] [32]) read *prāṇena [pāpam] prāṇiti*, following the corresponding words for the preceding functions: *vācā pāpaṃ vadati* (2,10,5), *manasā pāpaṃ dhyāyati* (8), *cakṣuṣā pāpaṃ paśyati* (11), *śrotreṇa pāpaṃ śṛṇoti* (14).

¹⁴ For the *prāṇa* to be interpreted as the sense of smell, see Bodewitz 1986 [2], p. 347, n. 23. Cf. JB 1,269 mentioned above (p. 55, n. 12).

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The clause *sa eva sa pāpmā* ‘that itself is that evil’ is repeated in common in *JUB*₂, *JUB*₄ and *BĀU* for all the vital functions except the last supreme *prāṇa*. *BĀU* and *ChU* use the same verb *vyadh* ‘to pierce’ for the mixing of the first five functions with evil.

2.1 *JUB*₁: *JUB* 1,60,5 (1,18,5,5) boldface = *JUB*₃

5. *te 'pānenodagāyan. / taṃ tathaivākurban. / tasmād bahu kiṃ ca kiṃ cāpānena jighrati. / **surabhi cainena jighrati durgandhi ca.** /*

‘5. They (the gods) sang the *udgītha* with inhalation. [The Asuras] treated it in the same way (i.e. rushed at it and mixed it with evil). Therefore, one smells with inhalation many a thing of one kind and another; one smells with it both good odor and bad odor.’

2.1 *JUB*₂: *JUB* 2,1,14–16 (2,1,1,14–16) boldface = *JUB*₄, underline = *BĀU*

14. *te 'bruvan. / no nvāva no 'yam mṛtyuṃ na pāpmānam atyavākṣīt. / apānenodgātrā dīkṣāmahā iti. / 15. te 'pānenodgātrādīkṣanta. / sa yad evāpānenāpāniti / tad ātmāna āgāyat. / atha ya itare kāmās tān devebhyaḥ. / 16. **tam pāpmānvasrjyata. / sa yad evāpānena pāpaṃ gandham apāniti / sa eva sa pāpmā. /***

‘14. They (the gods) said, “Verily, this one (hearing) also has not carried us beyond death, nor beyond evil. Let us consecrate ourselves with inhalation as [our] *udgātr*.” 15. They consecrated themselves with inhalation as [their] *udgātr*. What one inhales with inhalation, that it (inhalation) procured for itself by singing. And what are the other desires, those [it (inhalation) procured] for the gods [by singing]. 16. Evil was created after it (inhalation). The evil odor which one inhales with inhalation, that itself is that evil.’

2.1 *JUB*₃: *JUB* 2,3,9 (2,2,1,9) boldface = *JUB*₁

9. *tam apānenopasamaipsan. / te 'pānaṃ samārohan. / teṣāṃ apānam paryādatta. / tasmāt paryātto 'pānaḥ. / **surabhi ca hy enena jighrati durgandhi ca.** /*

‘9. They (the gods and the seers) desired to attain him (the sun) with inhalation. They climbed together upon inhalation. He took inhalation away from them. Therefore, inhalation has been taken away [from them]. For one smells with it both good odor and bad odor.’

2.1 *JUB*₄: *JUB* 2,10,15–17 (2,4,1,15–17) boldface = *JUB*₂, underline = *BĀU*

15. *te 'bruvan. / no nvāva no 'yam mṛtyuṃ na pāpmānam atyavākṣīt. / prānenodgātrā dīkṣāmahā iti. / 16. te prānenodgātrādīkṣanta. / tebhya idam*

*prāṇa āgāyat / yad idam prāṇena prāṇiti / yad idam prāṇena bhuñjate.*¹⁵ /
 17. *tam pāpmānvasṛjyata. / sa yad eva prāṇena prāṇiti*¹⁶ / *sa eva sa pāpmā.* /

‘15. They (the gods) said, “Verily, this one (hearing) also has not carried us beyond death, nor beyond evil. Let us consecrate ourselves with breath as [our] *udgāṭṛ*.” 16. They consecrated themselves with breath as [their] *udgāṭṛ*. By singing, breath procured for them this [thing] here, which [thing] here one breathes with breath, which [thing] here one enjoys with breath. 17. Evil was created after it (breath). What one breathes with breath, that itself is that evil.’

2.1 *BĀU*: BĀUK 1,3,3 (ŚBM 14,4,1,4) underline = *JUB*₂ = *JUB*₄

ātha ha prāṇām ūcus. tvām na ūdgāyēti. tāthēti. tébhyaḥ prāṇā ūdagāyad. yāḥ prāṇē bhōgas tāṃ devébhya āgāyad. yāt kalyāṇaṃ jighrati tād ātmāne. tē ’vidur. anēna vāi na udgātrātyeṣyantīti. tāṃ abhidrūtya pāpmānāvidhyant. sā yās sā pāpmā yād evēdām āpratirūpaṃ jighrati sā evā sā pāpmā. //3//

‘3. Then [the gods] said to breath, “You, sing the *udgītha* for us!” “Yes,” [said breath]. For them breath sang the *udgītha*. What is enjoyment in breath, that it (breath) procured for the gods by singing. What pleasant [odor] one smells, that [it (breath) procured] for itself [by singing]. They (the Asuras) came to know, “With this as [their] *udgāṭṛ*, they will certainly go beyond (overcome) us.” They rushed at that [*udgāṭṛ*] and pierced it with evil. That evil — the improper [odor] which one smells here, that itself is that evil.’

2.1 *ChU*: ChU 1,2,2

te ha nāsikyaṃ prāṇam udgītham upāsāṃ cakrire. / taṃ hāsurāḥ pāpmanā vividhuḥ. / tasmāt tenobhayaṃ jighrati surabhi ca durgandhi ca. / pāpmanā hy eṣa viddhaḥ. //2//

‘2. Then [the gods] worshiped the breath in the nose as the *udgītha*. The Asuras pierced it with evil. Therefore one smells with it both good odor and bad odor. For it is pierced with evil.’

¹⁵ For *bhuñjate* to be taken as 3.sg., see Oertel [27], pp. 237 (on JUB 2,10,4); 258f.; Gotō 1987 [15], p. 76, n. 51.

¹⁶ See p. 56, n. 13.

2.2. *prāṇa* / *mukhya prāṇa* / *āsanya prāṇa*

The gods finally succeed in defeating the Asuras or death/evil with the last vital function, i.e., *prāṇa* in *JUB*₁, *JUB*₂ and *JUB*₃, *mukhya prāṇa* ‘the breath in the mouth’ in *JUB*₄ and *ChU*, *āsanya prāṇa* ‘do.’ in *BĀU*. In this portion, *JUB*₁, *JUB*₃, *BĀU* and *ChU* have similar and partly identical sentences of one and the same simile that compares the destruction of the Asuras by this *prāṇa* to the smash of a clod of earth thrown against a stone. The *JUB* has almost the same sentences of this simile before the present passage also (1,7,6) (see p. 59, n. 17).

Here *JUB*₄ shows a noteworthy textual inconsistency which can determine the chronological relationship between *JUB*₂ and *JUB*₄. Both versions have in common the following sentences: *na hy etena prāṇena pāpaṃ vadati. na pāpaṃ dhyāyati. na pāpaṃ paśyati. na pāpaṃ śṛṇoti. na pāpaṃ gandham apāniti*. ‘For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no evil thing, inhales no evil odor.’ In *JUB*₂, the last sentence *na pāpaṃ gandham apāniti* corresponds well to the sentence *apānena pāpaṃ gandham apāniti* ‘one inhales evil odor with inhalation’ in the preceding place of the *apāna* (*JUB* 2,1,16 quoted above), but in *JUB*₄ the corresponding sentence in that place is *prāṇena prāṇiti* ‘one breaths with breath’ (*JUB* 2,10,17 quoted above). This discrepancy must have resulted from *JUB*₄’s copying the sentences directly from *JUB*₂ despite its changing the fifth function from the *apāna* to the *prāṇa*.

2.2 *JUB*₁: *JUB* 1,60,6–8 (1,18,5,6–8)

boldface = *JUB*₃, dotted line ≈ *BĀU* ≈ *ChU*, underline = *ChU*

6. *te prāṇenodagāyan. / athāsurā ādravaṃs tathā kariṣyāma iti manyamānāḥ. / 7. ¹⁷sa yathāśmānam ṛtvā loṣṭo vidhvaṃseta / evam evāsurā vyadhvaṃsanta. / sa eṣo ’śmākhaṇo¹⁸ yat prāṇaḥ. / 8. sa yathāśmānam ākhaṇam ṛtvā loṣṭo vidhvaṃsate / evam eva sa vidhvaṃ-*

¹⁷ ≈ *JUB*₁,7,6 (1,1,7,6): *sa yathāśmānam ṛtvā loṣṭo vidhvaṃseta / evam eva sa vidhvaṃseta / ya evaṃ vidvāṃsam upavadet. / sa eṣo ’śmākhaṇo yat prāṇaḥ. / sa yathāśmānam ākhaṇam ṛtvā loṣṭo vidhvaṃsate / evam eva sa vidhvaṃsate ya evaṃ vidvāṃsam upavadati.* (boldface = *JUB*₁=*JUB*₃) ‘Just as a clod of earth, having hurled itself against a stone, would smash into pieces, one would smash into pieces if he speaks ill of a person who knows thus. This breath as such is a target stone. Just as a clod of earth, having hurled itself against a target stone, smashes into pieces, one smashes into pieces if he speaks ill of a person who knows thus.’

¹⁸ Oertel [27]: *-khaṇam*. Malayalam mss.: *-khaṇo*. Grantha mss.: *-khaṇo, -khaṇom*.

sate ya evam vidvāmsam upavadati. /

‘6. They (the gods) sang the *udgītha* with breath. Then the Asuras rushed here to [breath], thinking, “We will treat [it] in the same way.” 7. Just as a clod of earth, having hurled itself against a stone, would smash into pieces, the Asuras smashed into pieces. This breath as such is a target stone. 8. Just as a clod of earth, having hurled itself against a target stone, smashes into pieces, one smashes into pieces if he speaks ill of a person who knows thus.’

2.2 *JUB*₂: *JUB* 2,1,17–20 (2,1,1,17–20) boldface = *JUB*₄

17. *te 'bruvan. / no nvāva no 'yam mṛtyum na pāpmānam atyavākṣīt. / prāṇenodgātrā dīkṣāmāhā iti. / 18. te prāṇenodgātrādīkṣanta. / sa yad eva prāṇena prāṇiti / tad ātmana āgāyat. / atha ya itare kāmās tān devebhyaḥ. / 19. tam pāpmā nānvasṛjyata. / na hy etena prāṇena pāpam vadati. / na pāpam dhyāyati. / na pāpam paśyati. / na pāpam śṛṇoti. / na pāpam gandham apāniti. / 20. tenāpahatya mṛtyum apahatya pāpmānam svargam lokam āyan. / apahatya haiva mṛtyum apahatya pāpmānam svargam lokam eti / ya evam veda. /*

‘17. They (the gods) said, “Verily, this one (inhalation) also has not carried us beyond death, nor beyond evil. Let us consecrate ourselves with breath as [our] *udgātr*.” 18. They consecrated themselves with breath as [their] *udgātr*. What one breathes with breath, that it (breath) procured for itself by singing. And what the other desires are, those [it (breath) procured] for the gods [by singing]. 19. Evil was not created after it (breath). For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no evil thing, inhales no evil odor. 20. With it, having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death likewise, having smitten away evil, one goes to the heavenly world if he knows thus.’

2.2 *JUB*₃: *JUB* 2,3,10–13 (2,2,1,10–13)

boldface = *JUB*₁, dotted line $\approx$ *BĀU* $\approx$ *ChU*, underline = *ChU*

10. *tam prāṇenopasamaipsan. / tam prāṇenopasamāpnuvan. / 11. athā-surā bhūtahana ādravan mohayīṣyāma iti manyamānāḥ. / 12. sa yathā-śmānam rtvā loṣṭo vidhvamseta / evam evāsurā vyadhvamsanta. / sa eṣo 'śmākhaṇo yat prānah. / 13. sa yathāśmānam ākhaṇam rtvā loṣṭo vidhvamsate / evam eva sa vidhvamsate ya evam vidvāmsam upavadati. /*

‘10. They (the gods and the seers) desired to attain him (the sun) with breath. They attained him with breath. 11. Then the creature-slaying Asuras rushed here to [them], thinking, “We will confound [them].” 12. Just as a clod of

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earth, having hurled itself against a stone, would smash into pieces, the Asuras smashed into pieces. This breath as such is a target stone. 13. Just as a clod of earth, having hurled itself against a target stone, smashes into pieces, one smashes into pieces if he speaks ill of a person who knows thus.’

2.2 JUB₄: JUB 2,10,18–22 (2,4,1,18–22) boldface = JUB₂

18. *te 'bruvan. / no nvāva no 'yam mṛtyum na pāpmānam atyavākṣīt. / anena mukhyena prāṇenodgātrā dīkṣāmāhā iti.* / 19. *te 'nena mukhyena prāṇenodgātrādīkṣanta.* / 20. *so 'bravīn mṛtyuḥ. / eṣa vā eṣām*¹⁹ *sa udgātā yena tyam*²⁰ *atyēṣyantīti.* / 21. *na hy etena prāṇena pāpaṃ vadati. / na pāpaṃ dhyāyati. / na pāpaṃ paśyati. / na pāpaṃ śṛṇoti. / na pāpaṃ gandham apāniti. / 22. tenāpahatya mṛtyum apahatya pāpmānam svargaṃ lokam āyan. / apahatya haiva mṛtyum apahatya pāpmānam svargaṃ lokam eti / ya evaṃ veda. /*

‘18. They (the gods) said, “Verily, this one (inhalation) also has not carried us beyond death, nor beyond evil. Let us consecrate ourselves with this breath here in the mouth as [our] *udgātr*.” 19. They consecrated themselves with this breath here in the mouth as [their] *udgātr*. 20. Then, Death said, “Verily, this is that *udgātr* of them with which they will go beyond (overcome) this one (= me).” 21. For with this breath one speaks no evil thing, thinks no evil thing, sees no evil thing, hears no evil thing, inhales no evil odor. 22. With it, having smitten away death, having smitten away evil, they went to the heavenly world. Having smitten away death likewise, having smitten away evil, one goes to the heavenly world if he knows thus.’

2.2 BĀU: BĀUK 1,3,7 (ŚBM 14,4,1,8)

dotted line $\approx$ JUB₁ = JUB₃ $\approx$ ChU, underline = JUB₁ = JUB₃

átha hemám āsanyam prāṇám ūcus. tvám na údgāyēti. táthēti. tébhya eṣā prāṇā údagāyat. tē 'vidur. anéna vái na udgātrātyēṣyantīti. tám abhidrútya pāpmānāvivyatsant. sá yáthāśmānam rtvā loṣṭó vidhvámśetaivám haivá vidhvámśamānā vísvaṇco víneśus. táto devá ábhavan párasūrā. bhávaty ātmánā párásyā dviśán bhrátrvyo bhavati yá evám véda. //7//

‘7. Then [the gods] said to this breath here in the mouth, “You, sing the *udgītha* for us!” “Yes,” [said the breath]. For them the breath as such sang the *udgītha*.

¹⁹ Oertel [27], Limaye&Vadekar [22], Sharma [32]: *eṣa eṣām*.

²⁰ Oertel [27], Limaye&Vadekar [22], Sharma [32]: *yena mṛtyum*. Malayalam mss.: *yenatyam*. Grantha mss.: *yenamatyam*, *enatyam*, *enamatyam*. For *tyá-* in the meaning of 1st person, see Wackernagel-Debrunner [35, Bd. III], p. 547f.

They (the Asuras) came to know, “With this one as [their] *udgātr* they will certainly go beyond (overcome) us.” They rushed at that [*udgātr*] and tried to pierce it with evil. But, just as a clod of earth, having hurled itself against a stone, would smash into pieces, they perished, smashing into pieces in different directions. Thence, the gods prospered, while the Asuras came to ruin. One prospers by oneself, while his hostile enemy comes to ruin, if he knows thus.’

2.2 *ChU*: ChU 1,2,7–9 dotted line $\approx JUB_1 = JUB_3 \approx B\bar{A}U$, underline = $JUB_1 = JUB_3$
atha ha ya evāyaṃ mukhyaḥ prāṇas tam udgītham upāsāṃ cakrire. / taṃ
hāsuraḥ rtvā vidadhvaṃsur. yathāśmānam ākhaṇam rtvā vidhvaṃsetaivam.
//7// yathāśmānam ākhaṇam rtvā vidhvaṃsata evaṃ hai va sa vidhvaṃsate ya
evamvidi pāpam kāmayate yaś cainam abhidāsati. / sa eṣo ’śmākhaṇaḥ. //8//
naivaitena surabhiḥ na durgandhi vijānāti. / apahatapāpmā hy eṣaḥ. / ... //9//

‘7. Then [the gods] worshiped this very breath here in the mouth as the *udgītha*. The Asuras, having hurled themselves against that [breath], smashed into pieces. Just as [a clod of earth], having hurled itself against a target stone, would smash into pieces, so [they did]. 8. Just as [a clod of earth], having hurled itself against a target stone, smashes into pieces, one smashes into pieces if he wishes evil against and does harm to a person who know thus. This [breath] as such is a target stone. 9. One does not discern with it either good odor or bad odor. For it has evil smitten away. ...’

3. Correspondence between the vital functions and the cosmic entities

This portion is included in three versions, JUB_2 , JUB_4 and $B\bar{A}U$, in which thereafter each vital function become its corresponding cosmic entity as follows:

JUB_2	$vāc \rightarrow agni$	$JUB_4, B\bar{A}U$	$vāc \rightarrow agni$
	$manas \rightarrow candramas$		$manas \rightarrow candramas$
	$cakṣus \rightarrow āditya$		$cakṣus \rightarrow āditya$
	$śrotra \rightarrow diśaḥ$		$śrotra \rightarrow diśaḥ$
	$apāna \rightarrow br̥haspati$		$prāṇa \rightarrow vāyu$
	$prāṇa \rightarrow prajāpati$		

This kind of correspondence between the microcosmic and the macro-

cosmic elements is first seen in the *Puruṣa-Sūkta* (RV 10,90).²¹ And the same correspondence as in *JUB*₄ and *BĀU* appears in ŚB 10,3,3,6–8 (esp. 7), which deals with the supreme breath and wind into which the other four vital functions and their corresponding four cosmic entities enter respectively. The same motif of the entering of the cosmic entities and the vital functions into wind and breath occurs in *JUB* 3,1–2 (3,1,1–2), which follows the present passage with a short passage in between, and in its parallel, *ChU* 4,3 (*saṃvarga-vidyā*). The latter two parallel passages, however, do not specifically refer to the correspondence between the macrocosmic and the microcosmic elements, and even differ in the names of the cosmic entities from the present passage.²² It should be noted that here in *JUB*₄ and *BĀU* the supreme *prāṇa* in the mouth is out of this correspondence like the concept of the *ātman* as the supreme being over or behind the vital functions.²³ In this portion, *JUB*₄ and *BĀU* are full of identical expressions.

3. *JUB*₂: *JUB* 2,2,1–6 (2,1,2,1–6)

boldface = *JUB*₄, underline = *BĀU*, dotted line ≈ *BĀU* ≈ *ChU*

1. *sā yā sā vāg āsīt* / ***so 'gnir abhavat.*** / 2. *atha yat tan mana āsīt* / ***sa candramā abhavat.*** / 3. *atha yat tac cakṣur āsīt* / ***sa ādityo 'bhavat.*** /

²¹ RV 10,90,13–14:

candrāmā mānaso jātās cākṣoḥ sūryo ajāyata /
mūkhād indraś ca āgniś ca prāṇād vāyūr ajāyata /13/
nābhyā āsīd antāriṣaṃ śrīṣṇō dyāuḥ sām avartata /
padbhyām bhūmir diśāḥ śrōtrāt tāthā lokāṃ akalpayan /14/

‘13. The moon was born from [the *Puruṣa*’s] mind; the sun was born from [his] sight. From [his] mouth Indra and Agni, from [his] breath the wind was born. 14. From [his] navel the intermediate region was; from [his] head the sky arose, from [his] two feet the earth, from [his] hearing the quarters. Thus [the gods] set the world in order.’ For this kind of correspondence, cf. *AA* 2,1,7; ŚāṅkhĀ 10; *JUB* 4,24,4ff.; *BĀU* 3,1,3–6; *ChU* 3,18; *AU* 1,1,4 in addition to the places discussed here.

²² *JUB* 3,1–2: *vāyu* ← *āditya* / *candramas* / *nakṣatrāṇi* / *agni* / *ahar*, *rātri* / *diśaḥ* / *parjanya* / *āpaḥ*, *oṣadhayah*, *vanaspatayah*; *prāṇa* ← *vāc* / *manas* / *cakṣus* / *śrotra*. *ChU* 4,3: *vāyu* ← *agni* / *sūrya* / *candra* / *āpaḥ*; *prāṇa* ← *vāc* / *cakṣus* / *śrotra* / *manas*. For *ChU* 4,1–3, see Lüders 1916 [23]; Hauschild 1968 [18]; esp. Gotō 1996 [17]. Cf. also ŚB 10,5,2,14f.; *KauṣU* 2,12–13 (ŚāṅkhĀ 4,12–13) (*parimara*). For the two versions of *parimara*, *AB* 8,28 and *KauṣU* 2,12–13, see Bodewitz 1986 [3].

²³ For this *ātman* over/behind the vital functions, cf. *BĀU* 2,4,14 = 4,5,15; 3,4,1–2; 3,7,23; 3,8,11; *ChU* 8,12,4–5; *AU* 1,1,3–1,2,5 (see p. 66, n. 28); 3,2. For the *brāhman* over/behind the vital functions, cf. *JUB* 4,18,5–9 (*KenaU* 1,5–9). Also from the unaffected aspect of this *prāṇa* that is not disturbed by evil, Bodewitz characterizes it as “a precursor of the concept of Brahman/Ātman” ([5], p. 54).

4. *atha yat tac chrotram āsīt / tā imā **diśo 'bhavan.** tā²⁴ u eva viśve devāḥ.* / 5. *atha yas so 'pāna āsīt / sa brhaspatir abhavat. / yad asyai vāco brhatyai patih / tasmād brhaspatih.*²⁵ / 6. *atha yas sa prāṇa āsīt / sa prajāpatir abhavat. / sa eṣa putrī prajāvān udgītho yat prāṇaḥ. / tasya svara eva prajāḥ. / prajāvān bhavati / ya evaṃ veda. /*

‘1. What the speech was, that became fire. 2. And what the mind was, that became the moon. 3. And what the sight was, that became the sun. 4. And what the hearing was, that became these quarters here; and the All-gods (*viśve devāḥ*) are no other than these [quarters]. 5. And what the inhalation was, that became Brhaspati. Because he is the lord of this lofty speech (high voice) here, therefore he is Brhaspati.²⁵ 6. And what the breath was, that became Prajapati. The breath as such is the *udgītha* rich in sons and rich in offspring. The offspring are its tone. One becomes rich in offspring if he knows thus.’

3. *JUB₄*: JUB 2,11,1–6 (2,4,2,1–6) boldface = *JUB₂*, underline = *BĀU*

1. *sa yathā hatvā pramṛdyātīyāt / evam evaitam mṛtyum atyāyan. / 2. sa vācam prathamām atyavahat. / tām pareṇa mṛtyum nyadadhāt. / **so 'gnir abhavat.** /* 3. *atha mano 'tyavahat. / tat pareṇa mṛtyum nyadadhāt. / sa candramā abhavat. / 4. atha cakṣur atyavahat. / tat pareṇa mṛtyum nyadadhāt. / sa ādityo 'bhavat. / 5. atha śrotram atyavahat. / tat pareṇa mṛtyum nyadadhāt. / **tā imā **diśo 'bhavan.** / tā²⁶ u eva viśve devāḥ.** / 6. atha prāṇam atyavahat. / tam pareṇa mṛtyum nyadadhāt. / sa vāyur abhavat. /*

‘1. Just as one would go beyond (overcomes) [an enemy], having smitten and having crushed [him], they (the gods) went beyond (overcame) this death. 2. He (the breath in the mouth) carried speech beyond [death] as the first one. He deposited that [speech] beyond death. It became fire. 3. Then he carried mind beyond [death]. He deposited that [mind] beyond death. It became the moon. 4. Then he carried sight beyond [death]. He deposited that [sight] beyond death. It became the sun. 5. Then he carried hearing beyond [death]. He deposited that [hearing] beyond death. It became these quarters here; and the All-gods are no other than these [quarters]. 6. Then he carried breath beyond [death]. He deposited that [breath] beyond death. It became wind.’

²⁴ Note the disagreement of the pronoun *tāḥ* with masculine plural *viśve devāḥ* here and JUB 2,11,5 below. Cf. p. 74, n. 51; p. 76, n. 55.

²⁵ As will be seen below (p. 73), the BĀU and ChU versions identify the supreme *prāṇa* in the mouth, not the *apāna*, with Brhaspati (BĀUK 1,3,20 [SBM 14,4,1,22], ChU 1,12,11).

²⁶ See p. 64, n. 24.

3. *BĀU*: BĀUK 1,3,11–16 (ŚBM 14,4,1,12–17) underline = *JUB*₄
sá vá eṣá devátaitásāṃ devātānāṃ pāpmānam mṛtyúm apahátyáthainā mṛtyúm
átyavahat. //11// sá vái vācam evá prathamám átyavahat. sá yadá mṛtyúm
atyámucyata sò 'gnír abhavat. sò 'yám agníḥ páreṇa mṛtyúm átikrānto dīpyate.
//12// átha prāṇám átyavahat. sá yadá mṛtyúm atyámucyata sá vāyúr abhavat.
sò 'yám vāyúḥ páreṇa mṛtyúm átikrāntaḥ pavate. //13// átha cákṣur átyavahat.
tád yadá mṛtyúm atyámucyata sá ādityò 'bhavat. sò 'sāv ādityáh páreṇa
mṛtyúm átikrāntas tapati. //14// átha śrótram átyavahat. tád yadá mṛtyúm
atyámucyata tá díśo 'bhavaṃs. tá imá díśaḥ páreṇa mṛtyúm átikrāntāḥ. //15//
átha manó 'tyavahat. tád yadá mṛtyúm atyámucyata sá candráṃā abhavat. sò
'sáu candráḥ páreṇa mṛtyúm átikrānto bhāty. eváṃ ha vá enam eṣá devatá
mṛtyúm átivahati yá evám véda. //16//

'11. This deity (the breath in the mouth) as such, having smitten away the evil that is death from these deities, carried them beyond death. 12. Verily it was speech that he carried beyond [death] as the first one. When it was released from death, it became fire. This fire as such, having gone beyond death, is blazing here. 13. Then he carried breath beyond [death]. When it was released from death, it became wind. This wind as such, having gone beyond death, is purifying itself (i.e. blowing) here. 14. Then he carried sight beyond [death]. When it was released from death, it became the sun. Yonder sun as such, having gone beyond death, is glowing there. 15. Then he carried hearing beyond [death]. When it was released from death, it became the quarters. These quarters here as such have gone beyond death. 16. Then he carried mind beyond [death]. When it was released from death, it became the moon. Yonder moon as such, having gone beyond death, is shining there. In the same way, this deity (the breath in the mouth) carries one beyond death if he knows thus.'

4. The kingship of the supreme *prāṇa*

The supreme *prāṇa* in the mouth is described as a king ruling the other vital functions in *JUB*₃, *JUB*₄ and *BĀU*. Its kingship is told with expressions related with ruling like *vaśín-* 'having ruling-power' in *JUB*₃, *pariṣad-* 'meeting', *sabhā-* 'assembly', *samsad-* 'gathering' in *JUB*₄, *abhi-saṃ-viś* 'to sit together around [the ruler]', *pari-ṇi-viś* 'to sit down around [the ruler]' (see p. 68, n. 38) in *BĀU*, and with metaphorical expressions related with eating in *JUB*₄ and *BĀU*, where the supreme *prāṇa* is characterized as the sole eater of food and the other functions are said to have only a share in the food eaten by

him.²⁷ *JUB*₄ and *BĀU* have the following difference: the former states that the cosmic entities became again the corresponding vital functions when they took their shares in the food of the supreme *prāṇa*, which the latter does not state.²⁸ The ChU version also states the relationship of this *prāṇa* to eating with a similar expression to *BĀU* but without any reference to its kingship. The idea of the supreme *prāṇa* as the eater underlies the enigmatic verses in the above-mentioned *JUB* 3,1–2 (3,1,1–2) and ChU 4,3 (see p. 63).²⁹ The *BĀU* version borrows sentences, as the latter half of this portion, from ŚB 10,3,5, which deals with the mystical significance of the *yajus* and does not have thematic relationships with the present passage.

4. *JUB*₃: *JUB* 2,4,1–3 (2,2,2,1–3)

1. *sa eṣa vaśī dīptāgra udgītho yat prāṇaḥ. / eṣa hīdaṃ sarvaṃ vaśe 'kuruta.*³⁰ / *eṣa hīdaṃ sarvaṃ vaśe kurute. / 2. vaśī bhavati vaśe svān kurute ya evaṃ veda. / asya hy asāv agre dīpyate.*³¹ / *amuṣya vā ayam.*³² / 3. *taṃ haitam udgīthaṃ śāṭyāyanir ācaṣṭe / vaśī dīptāgra iti. / dīptāgrā ha vā asya kīrtir bhavati ya evaṃ veda. /*

²⁷ For the expressions of ‘eater’ and ‘food’ as an analogue of the relationship between a ruler and people under him, see Rau 1957 [30], p. 34f.

²⁸ A similar story is seen in AU 1,1,3–1,2,5, where the *ātman* takes over the role of the supreme *prāṇa* in our passage: The *ātman* produced the bodily organs, the vital functions, and the cosmic entities. The cosmic entities asked the *ātman* to make for them a dwelling (*āyatana*-) in which they can eat food. The *ātman* brought a man and told them to enter the respective dwelling. Then the fire became speech and entered the mouth; the wind became breath and entered the nostrils; the sun became sight and entered the eyes; ...

²⁹ *JUB* 3,2,2; 4 (3,1,2,2; 4):

*mahātmanaś caturō deva ekaḥ kas so jagāra bhuvanasya gopās
taṃ kāpeya na vijānanti eke 'bhipratārin bahudhā niviṣṭam iti /
ātmā devānām uta martyānām hiraṇyadanto rapaso 'nasūnur
mahāntam asya mahimānam āhur anadyamāno yad adantam attīti /*

‘One god has swallowed the four that have the large *ātman* — who is he? — the guardian of the world. O Kāpeya, Some do not discern him, O Abhipratārin, who has been settled manifoldly. The *ātman* of the gods and mortals, the *rapasa* (?) (*rabhasa*- ‘violent’ or *babhasa*- ‘devourer’?) with golden teeth, the son of breath, his greatness is great, they say, when he eats one who is eating, without being eaten.’ For the corresponding ChU 4,3,6–7, see Gotō [17], pp. 106–108.

³⁰ Oertel [27], Limaye&Vadekar [22], Sharma [32] omit this sentence.

³¹ Oertel [27], Limaye&Vadekar [22]: *dīpyate*³.

³² Oertel [27]: *vā saḥ*, Limaye&Vadekar [22]: *vāsaḥ*, Sharma [32]: *vā ataḥ*. Malayalam mss.: *vā ayah*. Grantha mss.: *vā ayam*, *vā ataḥ*.

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- ‘1. This breath as such is the ruling-power holding and blazing-pointed *udgītha*. For this [breath] brought the whole of this [universe] under his ruling power. For this [breath] brings the whole of this [universe] under his ruling power. 2. One becomes a ruling-power holder and brings his people under his ruling power if he knows thus. For that one is blazing at the point of this one here. This one here is, verily, [blazing at the point] of that one. 3. This *udgītha* as such Śāṭyāyani calls “the ruling-power holding and blazing-pointed one.” Verily, one’s fame becomes blazing-pointed if he knows thus.’
4. *JUB*₄: *JUB* 2,11,7; 10–14 (2,4,2,7; 10–14)
7. *athātmane kevalam evānnādyam āgāyata.* / (8–9. on Ayāsyā Āṅgīrasa, see p. 72) / 10. *taṃ devā abruvan.* / *kevalam vā ātmane ’nnādyam āgāsīḥ.* / *anu na etasminn annādya ābhaja.* / *etad asāma yat tvam asīti.*³³ / 11. *taṃ vai mā*³⁴ *praviśateti.* / *sa vā ākāśān kuruṣveti.* / *sa imān prāṇān ākāśān akuruta.* / 12. *taṃ vāg eva bhūtvāgniḥ praviśat.* / *mano bhūtvā candramāḥ.* / *cakṣur bhūtvādityaḥ.* / *śrotram bhūtvā diśaḥ.* / *prāṇo bhūtvā vāyuh.* / 13. *eṣā vai daivī pariśat.* / *daivī sabhā.* / *daivī saṃsat.* / 14. *gacchati ha vā etāṃ daivīm pariśadaṃ daivīm sabhām daivīm saṃsadaṃ ya evaṃ veda.* /
- ‘7. Then, by singing he (the breath in the mouth) procured provisions for himself as his exclusive possession.³⁵ (8–9. on Ayāsyā Āṅgīrasa, see p. 72) 10. The gods said to him, “Verily, by singing you have procured provisions for yourself as your exclusive possession. Give us a share in those provisions. What you are [now], that is un-*sāman*”³⁶ 11. [He said,] “Verily, enter such me.” [The gods said,] “So, make spaces.” He made these *prāṇas* here as spaces. 12. Fire,
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- ³³ Thus the Mss.: *etad asāma ya[t] tvam asīti.* Oertel [27], Limaye&Vadekar [22], Sharma [32]: *etad asyānāmayaṭvam asīti.*
- ³⁴ Oertel [27], Limaye&Vadekar [22] omit *mā*.
- ³⁵ *kevalam* here is not an adverb (‘only’ Oertel [27, p. 154]) but an adjective having the meaning ‘exclusively one’s own’. Cf. RV 10,145,2cd: *sapātnīm me pārā dhama pātīm me kévalam kuru* ‘Blow away my rival woman. Make my husband mine alone’; ŚB 1,6,4,15: *átha yáthaivá purá / kévalīr ósadhīr asnánti kévalīr apáḥ pībanti táḥ kévalam evá páyo duhrá evāṃ tād.* ‘But just as, before [new moon], those [cows] eat plants as theirs alone, drink water as theirs alone, and yield milk as nothing but theirs alone, so is that [milk which they offer before new moon].’
- ³⁶ For *asāman*-, cf. ChU 2,1–2: *yat khalu sādhu tat sāmety ācakṣate.* / *yad asādhu tad asāmeti.* //1// *tad utāpy āhuḥ.* / *sāmnainam upāgād iti.* *sādhunainam upāgād ity eva tad āhuḥ.* / *asāmnainam upāgād ity.* *asādhunainam upāgād ity eva tad āhuḥ.* //2// ‘As is known, when something is good, they call it “*sāman*”. When something is not good, they call it “un-*sāman*”. And in this regard, they also say, “Someone has approached him with *sāman*.” By this they [intend to] say, “Someone has approached

having become speech, entered him. The moon, having become mind, [entered him]. The sun, having become sight, [entered him]. The quarters, having become hearing, [entered him]. Wind, having become breath, [entered him]. 13. Verily, this is the divine meeting (*pariṣad-*), the divine assembly (*sabhā-*), the divine gathering (*saṃsad-*).³⁷ 14. One goes to this divine meeting, divine assembly, divine gathering if he knows thus.'

4. *BĀU*: BĀUK 1,3,17–18 (ŚBM 14,4,1,18–20) boldface = ŚB 10,3,5,8–9
āthātmane 'nnādyam āgāyad. yād dhī kīṃ cānam adyāte 'nénaivā tād adyāta. ihā prātitiṣṭhati. //17// té devā abruvann. etāvad vā idāṃ sārvaṃ yād ānnaṃ. tād ātmāna āgāsīr. ānu no 'smīnn ānna ābhajasvétī. té vāi mābhisāmviśatēti. tāthēti. tāṃ samantāṃ pariṇyāvīśanta. tasmād yād anénānnam ātti ténaitās tṛpyanty. evāṃ ha vā enāṃ svā abhisāmviśanti. bhārtā svānāṃ śrēṣṭhaḥ puraetā bhavaty annādó 'dhipatir yā evām veda. yā u haivaṃvīdanṃ svēṣu pratipratir būbhūṣati nā haivālaṃ bhāryèbhyo bhavaty. ātha yā evaitām ānu bhāvati yó vaitām ānu bhāryāṃ būbhūrṣati sá haivālaṃ bhāryèbhyo bhavati. //18//

'17. Then, by singing he (the breath in the mouth) procured provisions for himself. For whatever food is eaten, it is eaten by no other than this [breath] here. He bases himself firmly here [in this mouth]. 18. Then the gods said, "Verily, the whole of this [world] is as much as food. You procured it for yourself by singing. Give us a share in this food of you." [He said to them,] "So, sit together around me."³⁸ [They said,] "Yes." They sat down around him

him with good [will]." They say, "Someone has approached him with un-*sāman*." By this they [intend to] say, "Someone has approached him with ill [will]." Cf. also AB 3,23,2f. (≈ GB 2,3,20): 2. *sāman bhavati ya evaṃ veda*. 3. *yo vai bhavati yaḥ śrēṣṭhatām aśnute sa sāman bhavaty. asāmanya iti hi nindanti*. '2. One comes to be in [the situation of] *sāman* if he knows thus. 3. Verily, when one prospers, when one attains eminence, he comes to be in [the situation of] *sāman*. For [people] reproach [a man, saying] "[a man] of un-*sāman*."

³⁷ For the words *pariṣád-*, *sabhā-* and *saṃsád-*, see Rau 1957 [30], pp. 75–83.

³⁸ The verbs *abhi-saṃ-viś* and *pari-ṇi-viś* are used to express the obedient attitude of subjects or followers toward a king or a leader. For *abhi-saṃ-viś*, cf. AVŚ 3,3,4d (AVP 2,74,4d): *imāṃ* (AVP: *garbhaṃ*) *sajātā abhisāmviśadhvam* 'Sit together around this [king] (AVP: the womb), ye clansmen'; TS 4,4,11,2 etc.: *īndram iva devā abhi sām viśantu* 'Let [the seasonal bricks] sit together around [the two cool seasons] as the gods [sit together around] Indra.' For *pari-ṇi-viś*, cf. ŚBM 4,3,4,11: *agnīr vāi paśūnām īṣṭe. tā enam abhītaḥ pariṇivīśante*. 'Agni rules over cattle. They sit down around him on every side'; ŚBM 14,1,1,7: *tām devā ānabhidhṛṣṇuvantaḥ samantāṃ pariṇyāvīśanta* 'The gods, not daring to attack him (Viṣṇu), sat down around him

on all sides.³⁸ Therefore, when one eats food through this [breath] here, these [deities] are satisfied with that [food]. Verily in this way, if one knows thus, his people sit together around him, and he becomes the supporter, the chief, the leader, the food-eater, the ruler of his people. If anyone among the people wishes to become a rival of the one who knows thus, he does not at all become enough competent for his dependents. On the other hand, if anyone follows him, or if anyone, following him, wishes to support his dependents, he becomes enough competent for his dependents.’

4. *ChU*: *ChU* 1,2,9

... / *tena yad aśnāti yat pibati tenetarān prāṇān avati. / etam u evāntato ’vittvotkrāmati vyādadāty evāntata iti. //9//*

‘9. ... When one eats and drinks through him (the breath in the mouth), one thereby helps the other vital functions. And at the end, not having found this very [breath in the mouth], one dies. [It is said:] “At the end one opens [his mouth] wide.”’

5. The supreme *prāṇa* is Ayāsyā Āṅgīrasa

In *JUB*₄, *BĀU* and *ChU*, the supreme *prāṇa* in the mouth is identified with the sage Ayāsyā Āṅgīrasa. This identification is explained by a kind of folk etymology based on the sound similarity between *āsyā-* ‘mouth’ and Ayāsyā.³⁹ In contrast to the brief statement in these three versions, *JUB*₃ has a much longer passage on the sage Ayāsyā Āṅgīrasa, where he appears as the *udgātr* of Śaryāta Mānava and at the end he is identified with the *prāṇa* on the basis of the same folk etymology. His second name Āṅgīrasa is also explained in *JUB*₄, *BĀU* and *ChU*, but not in *JUB*₃.

5. *JUB*₃: *JUB* 2,7,1–2,8,9 (2,3,1,1–2,3,2,9)

2,7,1. *śaryāto vai mānavaḥ prācyāṃ sthalyām ayajata.*⁴⁰ / *tasmin ha bhūtāny udgīthe ’pitvam aiṣire.*⁴¹ / 2. *taṃ devā bṛhaspatinodgātrā dīkṣāmahā iti purastād*

on all sides.’

³⁹ Cf. Tsuji, *Etymologia upanishadica* [34, pp. 19–38], p. 22.

⁴⁰ = JB 3,159: *śaryāto vai mānavaḥ prācyāṃ sthalyām ayajata.* Cf. JB 3,128: *atha ha cyavano bhārgavaḥ punar yuvā bhūtvāgacchac charyātaṃ mānavam. taṃ prācyāṃ sthalyām ayājayat.* ‘Then Cyavana Bhārgava, after becoming young again, went to Śaryāta Mānava. He [as a priest] caused him (Śaryāta) to perform a sacrifice on the eastern height.’ Both passages are concerned with Cyavana legends.

⁴¹ Thus mss. A false perfect form for *iṣire*, probably caused by analogy with *aic-*

āgacchan. / ayaṃ ta udgāyatv iti. / bambenājadviṣeṇa pitaro dakṣiṇataḥ. / ayaṃ ta udgāyatv iti. / uśanasā kāvyeṇāsuraḥ paścāt. / ayaṃ ta udgāyatv iti. / ayāsyeṇāṅgīrasena manuṣyā uttarataḥ. / ayaṃ ta udgāyatv iti. / 3. sa hekṣāṃ cakre. / hantainān prcchāni. / kiyato vā eka īśe kiyata ekaḥ kiyata eka iti. / 4. sa hovāca brhaspatim. / yan me tvam udgāyeḥ / kiṃ tatas syād iti. / 5. sa hovāca. / deveṣu eva śrīs syāt. / deveṣu īśā. / svargam u tvāṃ lokaṃ gamayeyam iti. / 6. atha hovāca bambam ājadviṣam. / yan me tvam udgāyeḥ / kiṃ tatas syād iti. / 7. sa hovāca. / pitṛṣu eva śrīs syāt. / pitṛṣu īśā. / svargam u tvāṃ lokaṃ gamayeyam iti. / 8. atha hovācośanasam kāvyam. / yan me tvam udgāyeḥ / kiṃ tatas syād iti. / 9. sa hovāca. / asureṣu eva śrīs syāt. / asureṣu īśā. / svargam u tvāṃ lokaṃ gamayeyam iti. / 10. atha hovācāyāsyam āṅgīrasam. / yan me tvam udgāyeḥ / kiṃ tatas syād iti. / 11. sa hovāca. / devān eva devaloke dadhyām. / manuṣyān manuṣyaloke. / pitṛṇ pitṛloke. / nudeyāsmāl lokād asurān. / svargam u tvāṃ lokaṃ gamayeyam iti. /

‘1. Verily, Śaryāta Mānava performed a sacrifice for himself on the eastern height. Living beings desired to have a share with him in the *udgītha*.⁴² 2. The gods came to him from the east, [saying,] “Let us consecrate ourselves with Brhaspati as [our] *udgāṭṛ*. Let this one sing the *udgītha* for you.” With Bamba Ājadviṣa the Pitṛs [came to him] from the south, [saying,] “Let this one sing the *udgītha* for you.” With Uśanas Kāvya the Asuras [came to him] from the west, [saying,] “Let this one sing the *udgītha* for you.” With Ayāsya Āṅgīrasa men [came to him] from the north, [saying,] “Let this one sing the *udgītha* for you.” 3. He (Śaryāta Mānava) considered, “Come now, I will ask them. How much, verily, does one have in his power? How much does another [have in his power]? How much does the other [have in his power]?” 4. He said to Brhaspati, “If you should sing the *udgītha* for me, what would arise from it?” 5. He (Brhaspati) said, “There would arise glory among the gods. [There would arise] dominion among the gods. And I would cause you to go to the heavenly world.” 6. Then he said to Bamba Ājadviṣa, “If you should sing the *udgītha* for me, what would arise from it?” 7. He (Bamba Ājadviṣa) said, “There would arise glory among the Pitṛs. [There would arise] dominion among the

chata/aicchanta: e.g. JB 2,25: *apitvam aicchanta*; JB 2,257: *apitvam aicchata*. Cf. Gotō 1993 [16], p. 126, n. 48 (on *anv-aīṣur*). Oertel([27])’s emendation *eṣire* (followed by Limaye&Vadekar [22]) should be canceled. Sharma [32]: *udgīthe ’pi samaiṣire*.

⁴² For loc.+ loc.+*apitvām iṣ*, cf. ŚBM 4,1,2,6: *sā heyām devēṣu sutyāyām apitvām iṣe* ‘This [Aditi] as such desired to have a share with the gods in the Soma pressing.’

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Pitṛs. And I would cause you to go to the heavenly world.” 8. Then he said to Uśanas Kāvya, “If you should sing the *udgītha* for me, what would arise from it?” 9. He (Uśanas Kāvya) said, “There would arise glory among the Asuras. [There would arise] dominion among the Asuras. And I would cause you to go to the heavenly world.” 10. Then he said to Ayāsyā Āṅgīrasa, “If you should sing the *udgītha* for me, what would arise from it?” 11. He (Ayāsyā Āṅgīrasa) said, “I would place the gods in the world of the gods. [I would place] men in the world of men. [I would place] the Pitṛs in the world of the Pitṛs. I would push the Asuras away from this world. And I would cause you to go to the heavenly world.”’

2,8,1. *sa hovāca. / tvam me bhagava udgāya ya etasya sarvasyeśasa iti.*⁴³ / 2. *tasya hāyāsyā evojjagau. / tasmād udgātā vṛta uttarato niveśanaṃ lipseta. / etad dhy anāruddhaṃ niveśanaṃ*⁴⁴ *yad uttarataḥ. / 3. uttarata āgato 'yāsyā āṅgīrasaś śaryātasya mānavasyojjagau. / sa prāṇena devān devaloke 'dadhāt. / apānena manuṣyān manuṣyaloke. / vyānena pitṛn pitṛloke. / himkāreṇa vajreṇā-smāl lokād asurān anudata. / 4. tān hovāca. dūraṃ gacchateti. / sa dūro ha nāma lokaḥ. / taṃ ha jagmuḥ. / ta ete 'surā asaṃheyam*⁴⁵ *parābhūtāḥ. / 5. chandobhir eva vācā śaryātam mānavaṃ svargaṃ lokaṃ gamayāṃ cakāra. / 6. te hocur asurā. eta taṃ vedāma / yo no 'yam ittham adhatteti. / ta*⁴⁶ *āgacchan. / tam etyāpaśyan. / 7. te 'bruvan. / ayaṃ vā āsya iti. / yad abruvan ayaṃ vā āsya iti / tasmād ayamāsyāḥ. / ayamāsyō ha vai*

⁴³ Oertel [27]: *sarvasya yaśo* ['sī]ti; Limaye&Vadekar [22]: *sarvasya yaśo (asi i)ti*; Sharma [32]: *sarvasya yaśasa iti*.

⁴⁴ Oertel [27]: *etad dha nāruddhaṃ niveśanaṃ*; Limaye&Vadekar [22]: *etad dhān-āruddhaniveśanaṃ*.

⁴⁵ Malayalam mss.: *asahyeyam*. Grantha mss.: *asahyeyam*, *asaṃhyeyam*. Oertel [27], Limaye&Vadekar [22]: *asambhāvyam*. Sharma [32]: *asaṃhye (khye?)yam*. For *saṃhā* [*saṃ-jihāte*] ‘to rise up’ (‘sich erheben’ Hoffmann [19, Bd. 2], p. 377), cf. ŚB 1,2,4,11: *pūnar na sāṃhāsyante* ‘[The Asuras] will not rise up again.’ Cf. JB 1,152: *asaṃheyam ha vai sa parābhavati ya evaṃ vidvāṃsaṃ hinasti* ‘If one injures a person who know thus, he is destroyed completely so that he can not rise up [again]’; 1,206 & 211: *asaṃheyam ha vai dviṣantaṃ bhrātṛvyam gamayati ya evaṃ veda* ‘If one knows thus, he leads his hostile enemy [to a complete destruction] so that he cannot rise up [again]’; PB 9,1,22: *asaṃhāyāṃ bhrātṛvyam gamayati ya evaṃ veda* ‘If one knows thus, he leads his enemy [to a complete destruction] so that he cannot rise up [again]’. Cf. also AVŚ 5,18,12d & 5,19,11d: *asaṃbhavyāṃ pārābhavan*; AB 3,39,2: *tān asambhāvyam parābhāvayat*. Cf. Caland [8], p. 52, n. 2; Bodewitz [4], p. 257, n. 25; Wackernagel-Debrunner [35, Bd. II,2], pp. 794; 800.

⁴⁶ Oertel [27], Limaye&Vadekar [22], Sharma [32]: *tata*.

nāmaīṣaḥ. / tam ayāsyā iti parokṣam ācakṣate. / 8. sa prāṇo vā ayāsyāḥ. / prāṇo ha vā enān sa nunude. / 9. sa ya evaṃ vidvān udgāyati / prāṇenaiva devān devaloke dadhāti. / apānena manuṣyān manuṣyaloke. / vyānena pitṛn pitṛloke. / hīṃkāreṇaiva vajreṇāsmāl lokād dviṣantam bhrātṛvyayaṃ nudate. /

‘1. He (Śaryāta Mānava) said [to Ayāsyā Āṅgīrasa], “You, sing the *udgītha* for me, as you would have this all in your power.” 2. It was Ayāsyā who sang the *udgītha* of him. Therefore, when one has been chosen as the *udgātṛ*, he should desire to take his resting place in the north. For this resting place in the north is unimpeded. 3. Having come from the north, Ayāsyā Āṅgīrasa sang the *udgītha* of Śaryāta Mānava. With the *prāṇa* he placed the gods in the world of the gods. With the *apāna* [he placed] men in the world of men. With the *vyāna* [he placed] the Pitṛs in the world of the Pitṛs. With the *hīṃkāra* as a throwing club he pushed the Asuras away from this world. 4. He said to them, “Go far (*dūram*).” That is a world named “far (*dūra*).” They went to it. These Asuras as such were destroyed completely so that they could not rise up [again]. 5. With voice that is no other than meters, he caused Śaryāta Mānava to go to the heavenly world. 6. Then, the Asuras said, “Come. Let us know this one who placed us thus.” They came. Having come, they saw him. 7. They said, “Verily, this one is in the mouth.” Because they said, “Verily, this one (*ayam*) is in the mouth (*āsyē*),” therefore [he is called] Ayamāsyā. Verily, he is Ayamāsyā by name. They call him Ayāsyā mysteriously. 8. Ayāsyā is that *prāṇa*. Verily, as the *prāṇa* he pushed them away. 9. If one, knowing thus, sings the *udgītha*, he places the gods in the world of the gods with the same *prāṇa*, men in the world of men with the *apāna*, the Pitṛs in the world of the Pitṛs with the *vyāna*, pushes his hostile enemy away from this world with nothing but the *hīṃkāra* as a throwing club.’

5. *JUB*₄: JUB 2,11,8–9 (2,4,2,8–9)

8. *sa eṣa evāyāsyāḥ. / āsyē ’dhyeti.*⁴⁷ / *tasmād ayāsyāḥ. / yad v evāsyē ramate / tasmād u evāyāsyāḥ. / 9. sa eṣa evāṃgīrasaḥ. / ato hīṃāny aṃgāni rasaṃ labhante. / tasmād āṃgīrasaḥ. / yad v evaiṣāṃ aṃgānāṃ rasaḥ / tasmād u evāṃgīrasaḥ. /*

‘It is this [breath] as such who is Ayāsyā. He teaches orally in the mouth (*āsyē*). Therefore [he is called] Ayāsyā. And as he rests in the mouth, therefore also [he is called] Ayāsyā. It is this [breath] as such who is Āṅgīrasa. For these

⁴⁷ Malayalam mss.: *āsyeddhyeti*. Grantha mss.: *āsyeddhyeti*, *āsyedhyeti*, *āsedhyati*. Oertel [27], Limaye & Vadekar [22]: *āsyē dhīyate*; Sharma [32]: [*yad*] *ā[sā]* *sedhati*.

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limbs take sap from this [mouth]. Therefore [he is called] Āṅgīrasa. And as [he is] the sap of these limbs, therefore also [he is called] Āṅgīrasa.’

5. *BĀU*: BĀUK 1,3,8; 19 (ŚBM 14,4,1,9; 21)

té hocuḥ. kvà nú sò 'bhūd yó na itthám ásaktéty. ayám āsyè 'ntár iti. sò 'yāsya āṅgīrasó. 'ṅgānām hí rásaḥ. //8//

‘8. They (the gods) said, “What has become of⁴⁸ him (the *prāṇa*) who has thus attached himself to us?” “[He is] this one here (*ayám*) within the mouth (*āsyè*).” He is Ayāsyā Āṅgīrasa. For [he is] the sap of the limbs.’

sò 'yāsya āṅgīrasó. 'ṅgānām hí rásaḥ. prāṇó vā āṅgānām rásaḥ. prāṇó hí vā āṅgānām rásas. tásmād yásmāt kásmāc cáṅgāt prāṇá utkrāmati tát evá tác chuṣyaty. eṣá hí vā āṅgānām rásaḥ. //19//

‘19. He (the *prāṇa*) is Ayāsyā Āṅgīrasa. For [he is] the sap of the limbs. Verily, the sap of the limbs is the *prāṇa*. For, verily, the sap of the limbs is the *prāṇa*. Therefore, from whichever limb the *prāṇa* departs, it is that [limb] which withers then. For, verily, he is the sap of the limbs.’

5. *ChU*: ChU 1,2,10; 12

taṁ hāṅgirā udgītham upāsāṁ cakre. / etam u evāṅgīrasaṁ manyante. 'ṅgānāṁ yad rasaḥ. //10// tena.⁴⁹ taṁ ha ... //11// tena. taṁ hāyāsya udgītham upāsāṁ cakre. etam u evāyāsyaṁ manyante. asyād yad ayate //12// tena.⁴⁹ taṁ ha ... //13//

‘10. Āṅgīrasa worshiped him (the breath in the mouth) as the *udgītha*. And they consider this very [breath] to be Āṅgīrasa. Because he is the sap of the limbs, 11. therefore. ... 12. therefore. Ayāsyā worshiped him (the breath in the mouth) as the *udgītha*. And they consider this very [breath] to be Ayāsyā. Because he goes from the mouth (*āsyād... ayate*), 13. therefore. ...’

6. The supreme *prāṇa* is Br̥haspati

In *BĀU* and *ChU*, the supreme *prāṇa* in the mouth is also identified with Br̥haspati. As mentioned above (p. 64, n. 25), *JUB*₂ also states the identification with Br̥haspati in similar sentences, yet it is not the *prāṇa* but the *apāna* that is identified.

⁴⁸ For the phrase *kva... bhū*, see Hoffmann [19, Bd. 1], p. 99.

⁴⁹ Probably the sentence ends here, because enclitics like *ha* occupy the second position in a sentence (Wackernagel’s law). Böhtlingk ([6]), Senart ([31]) and Morgenroth ([25]) move *tena* to the end of the preceding sentences in their editions.

6. *BĀU*: BĀUK 1,3,20 (ŚBM 14,4,1,22) dotted line $\approx$ *ChU* $\sim$ *JUB*₂
eṣá u evá bṛhaspátir. vāg vái bṛhatī. tásyā eṣá pátis. tásmād u bṛhaspátih.
 //20//
 ‘20. And it is he (the breath in the mouth) who is Bṛhaspati. Verily the *bṛhatī* (‘lofty speech, high voice’) is speech. He is the lord of it (speech). And therefore [he is] Bṛhaspati.’
6. *ChU*: ChU 1,2,11 dotted line $\approx$ *BĀU* $\sim$ *JUB*₂
tena. taṃ ha bṛhaspatir udgītham upāsāṃ cakre. / etam u eva bṛhaspatim
manyante. / vāg ghī bṛhatī. tasyā eṣa patih. //11//
 ‘11. Therefore. Bṛhaspati worshiped him (the breath in the mouth) as the *udgītha*. And they consider this very [breath] to be Bṛhaspati. For the *bṛhatī* (‘lofty speech, high voice’) is speech. He is the lord of it (speech).’

7. The supreme *prāṇa* is the *sāman*

This and the next portions are included only in the *BĀU* version, but corresponding sentences are found in the *JUB* outside the present passage. In *BĀU*, the passage continues and tells the identification of the *prāṇa* in the mouth with the *sāman* by giving the following two folk-etymological explanations for the word *sāman*:⁵⁰

7. *BĀU*: BĀUK 1,3,22 (ŚBM 14,4,1,24) underline = *JUB* 1,53,5
eṣá⁵¹ u evá sāma. vāg vái sāmāṣá sá cámaś cēti. tát sāmnaś sāmātvāṃ. yád
v evá samāḥ plūṣiṇā samó maśákēna samó nāgēna samá ebhís tribhír lokáih
samó ’néna sārveṇa tásmād v evá sāmāśnute sāmnaś sáyujyaṃ salokátāṃ yá
evám etát sāma véda. //22//
 ‘22. And the *sāman* is nothing but this [breath in the mouth]. Verily, the *sāman* is speech. It (the *sāman*) is [referred to as] “She (*sá-*) and he (*áma-*).” That is why the *sāman* is [called] *sāman*. And because it is equal (*samá-*) to a flea, equal to a mosquito, equal to an elephant, equal to these three worlds, equal to the whole of this [universe], for that very reason it is the *sāman*. One attains the state of being yoked together and living in the same world (open space)

⁵⁰ For these folk etymologies, cf. Tsuji [34], p. 35f.

⁵¹ Here the pronoun *eṣa* keeps its original gender without taking the neuter form in agreement with the neuter noun *sāman*, probably because the same expression is repeated in succession in *BĀU* 1,3,20–25 and the stress is laid on the *prāṇa* itself not on the things identified with it. Cf. p. 76, n. 55; also p. 64, n. 24.

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with the *sāman*, if he knows it as the *sāman* thus.’

The JUB has the first explanation, partly with the same sentences, in two places (1,53,5; 1,56,2) near the present passage, in the context of the marriage between the *sāman* and *ṛc*:

JUB 1,53,4–5 (1,17,1,4–5)

boldface = JUB 1,56,2, dotted line = AB 3,23,1, underline = *BĀU*

4. *seyam ṛg asmin sāman mithunam aicchata. / tām apr̥cchat. / kā tvam asīti. / sāham asmīty abravīt. / atha vā aham amo ’smīti. / 5. tad yat s̄ā cāmaś ca / tat sāmābhavat. / tat sāmnaḥ sāmadvam. /*

‘4. This *ṛc* here as such desired intercourse with this *sāman* here. He (the *sāman*) asked her (the *ṛc*), “Who are you?” She said, “I am she (*sā-*).” “Then, verily, I am he (*ama-*)” [said he]. 5. What was she (*sā-*) and he (*ama-*), that became the *sāman*. That is why the *sāman* is [called] *sāman*.’

These sentences (JUB 1,53,5; 1,56,2) themselves are probably borrowed from AB 3,23,1, which also contains the same expression.⁵² A similar expression also occurs near: *amo ’ham asmi s̄ā tvam s̄ā tvam asy amo ’ham. ‘I am he (ama-). You are she (sā-). You are she (sā-). I am he (ama-)’* (JUB 1,54,6 and 1,57,4). Together with the preceding passage, JUB 1,50–52 (1,16,1–3), on the marriage between the firmament and the earth, JUB 1,53–55 (1,17,1–3) and 1,56–57 (1,18,1–2), which include the quoted sentences, form a series of stories with the same marriage motif. Those marriage stories as a whole are based on a verse in the marriage hymn of the AV: AVŚ 14,2,71 (≈ AVP 18,14,1): *āmo ’hām asmi s̄ā tvām sāmāhām asmy ṛk tvām dyāur ahām pṛthivī tvām / tāv ihā sām bhavāva prajāṁ ā janayāvahai //* ‘I am he (*āma-*). You are she (*s̄ā-*). I am the *sāman*. Your are the *ṛc*. I am the firmament. You are the earth. Let us two unite. Let us generate progeny.’⁵³ The ChU has a passage based on the

⁵² AB 3,23,1: *ṛk ca vā idam agre s̄āma cāstām, saiva nāma ṛg āsīd amo nāma s̄āma. s̄ā vā ṛk sāmopāvan mithunam sambhavāva prajātyā iti. ... yad vai tad s̄ā cāmaś ca sambhavadām tat sāmābhavat. tat sāmnaḥ sāmadvam.* (dotted line = JUB1,53,5; 1,56,2, underline = *BĀU*) ‘In the beginning the *ṛc* and the *sāman* are alone this [universe]. The *ṛc* was called nothing but she (*sā-*). The *sāman* was called he (*ama-*). Verily, the *ṛc* as such spoke to the *sāman*, “Let us two unite as a couple for generation.” ... Verily when she (*sā-*) and he (*ama-*) became united [as a couple] thus, then it became the *sāman*. That is why the *sāman* is [called] *sāman*.’ Cf. VādhS, AO 6 [9], p. 145.

⁵³ This verse has many variants (KS 35,18; KapS 47,16; TB 3,7,1,9 = ĀpŚS 9,2,3; AB 8,27,4; BĀU 6,4,19), and is used in the marriage ceremony according to the

same etymology (1,6,1-6; 1,7,1-4) after the present passage.⁵⁴

As to the second etymology in *BĀU*, similar explanations are found in the JUB and the ChU in the context of the five parts and the seven parts of the *sāman*. JUB 1,12,5: *sa eṣa sarvair lokais samah. / tad yad eṣa sarvair lokais samah / tasmād eṣa*⁵⁵ *eva sāma. /* ‘This [sun] as such is equal to all the worlds. Because this is equal (*sama-*) to all the worlds, therefore the *sāman* is nothing but this [sun]’; ChU 2,9,1: *sarvadā samas. tena sāma. / māṃ prati māṃ pratīti. sarveṇa samas. tena sāma. //* ‘[The sun] is always equal (*sama-*). Therefore [it is] the *sāman*. [They say,] “[It faces] toward me,” “[It faces] toward me.” [The sun] is equal (*sama*) to all. Therefore [it is] the *sāman*.’

8. The *sva*, *suvarṇa* and *pratiṣṭhā* of the *sāman*

BĀU continues the identification of the supreme *prāṇa*, finally, with the *udgītha* (1,3,23), and in conclusion it cites an emphatic utterance made by Brahmadata Caikitāneya (1,3,24).⁵⁶ After that, *BĀU* changes the topic from the supreme *prāṇa* to the *sāman* itself and explains the property (*svá-*), the gold (*suvarṇa-*), and the base (*pratiṣṭhā-*) of the *sāman*, as follows:

8. *BĀU*: BĀUK 1,3,25-27 (ŚBM 14,4,1,27-29)

tásya haitásya sámno yás svāmī véda bhávati hāsya svāmī. tásya vái svára evá

Gr̥hyasūtras. Cf. Weber 1862 [36], p. 216f.; Wackernagel-Debrunner 1975 [35, Bd. III], p. 532f.

⁵⁴ E.g. ChU 1,6,1: *iyam evark. / agniḥ sāma. / tad etad etasyām ṛcy adhyūḍhañ sāma. / tasmād ṛcy adhyūḍhañ sāma gīyate. / iyam eva sā. / agnir amah. / tat sāma. //* ‘The *ṛc* is this [earth]. The *sāman* is fire. This *sāman* as such [which is represented by fire] is loaded on this *ṛc* [which is represented by the earth]. Therefore the *sāman* is sung, being loaded on the *ṛc*. *Sā* (‘she’) is this [earth]. *Ama* (‘he’) is fire. Therefore, [it is called] *sāman*.’

⁵⁵ Here again the pronoun *eṣa* keeps its original gender. Cf. p. 74, n. 51.

⁵⁶ BĀUK 1,3,24 (ŚB14,4,1,26): *tád dhāpi brahmadattás caikitāneyó rājānaṃ bhakṣāyann uvācāyāṃ tyásya rājā mūrdhānaṃ vipātayatād yád itò ’yásya āṅgirasò ’nyénodágāyad iti. vācā ca hy évá sá prāṇéna codágāyad iti. //* ‘With reference to it, Brahmadata Caikitāneya also said, when drinking the King (Soma) [in the Soma sacrifice], “The King (Soma) shall shatter apart the head of this one (=me), if Ayāsya Āṅgirasas sang the *udgītha* by other means than this here (i.e. the breath in the mouth).” [And he added,] “For he sang only with voice and breath.” For *vi-pat*, see Witzel 1987 [37]. In the JUB, Brahmadata Caikitāneya appears as a teacher in two passages (JUB 1,38; 1,59), where he is also called Dālbhya. For this personage, see Koskikallio 1999 [20], pp. 320-323.

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*svām. tásmād ártvijyaṃ kariṣyān vācī sváram iccheta. táyā vācā svárasaṃ-pannayártvijyaṃ kuryāt. tásmād yajñé sváravantaṃ dídrkṣanta*⁵⁷ *evátho yásya svām bhávati. bhávati hāsya svām yá evám etát sāmnaṣ svām véda. //25// táśya haitásya sāmno yás suvárṇaṃ véda bhávati hāsya suvárṇaṃ. táśya vái svára evá suvárṇaṃ. bhávati hāsya suvárṇaṃ yá evám etát sāmnaṣ suvárṇaṃ véda. //26// táśya haitásya sāmno yáh pratiṣṭhám véda práti ha tiṣṭhati. táśya vái vág evá pratiṣṭhá. vācī hí khálv eṣá etát prāṇáh pratiṣṭhito gīyáté. 'nna ítý u háika āhuḥ. //27//*

‘25. If one knows the property (*svá-*) of this *sāman* as such, he comes to possess property. Verily, its (the *sāman*’s) property is nothing but tone (*svára-*). Therefore, when one is about to perform the priestly office, he should seek tone in voice. He should perform the priestly office with such voice as endowed with tone. Therefore, they are eager to see [a priest] rich in tone in the sacrifice. And also [they are eager to see] one who comes to possess property. One comes to possess property, if he knows thus this property of the *sāman*. 26. If one knows the gold (*suvarṇa-*) of this *sāman* as such, he comes to possess gold. Verily, its (the *sāman*’s) gold is nothing but tone (*svára-*). One comes to possess gold, if he knows thus this gold of the *sāman*. 27. If one knows the base (*pratiṣṭhá-*) of this *sāman* as such, he bases himself firmly. Verily, its (the *sāman*’s) base is nothing but voice. For, as is known, having based itself on voice, this breath is sung then. But some say, “[having based itself] on food.”’

These explanations are not included in the other versions. But two of the three are found outside the present passage in the JUB, which has the following sentences in Satyādhivāka Caitrarathi’s teachings on the *sāman*’s *śrī*, *pratiṣṭhā*, *suvarṇa*, *apaciti*, and *śruti* (1,39):

JUB 1,39,3–4 (1,12,5,3–4)

yo vai sāmnaḥ pratiṣṭhām vidvān sāmnaṛtvijyaṃ karoti / prati eva tiṣṭhati. / vāg vāva sāmnaḥ pratiṣṭheti. / yo vai sāmnaṣ suvarṇaṃ vidvān sāmnaṛtvijyaṃ karoti / adhy asya gṛhe suvarṇaṃ gamyate. / prāṇo vāva sāmnaṣ suvarṇam iti. /

‘[He said,] “Verily, if one, knowing the base of the *sāman*, performs the priestly office with the *sāman*, he bases himself firmly. The base of the *sāman* is nothing but voice.” “Verily, if one, knowing the gold of the *sāman*, performs the priestly office with the *sāman*, gold is found in his house. The gold of the *sāman* is nothing but breath.”’

⁵⁷ For this accent, see Maue [24], p. 66, n. 32.

As noted by Oertel ([27], p. 233 on JUB 1,39,3; 4), a similar description of these three items is preserved in a later Sāmavedic text, the Sāmavidhāna-Brāhmaṇa.⁵⁸

9. The *abhyāroha* of the *pavamāna-stotras*

The BĀU version includes the unique portion which is not found inside nor outside the present passage in the other two Upaniṣads. This portion deals with the sacrificer’s act of muttering a formula when the *pavamāna-stotras* are started in the Soma sacrifice. The *pavamāna-stotras* are the first lauds at the three Soma-pressing services, sung by the three chanter priests for the Soma juice that is thought to be purifying itself then.

9. BĀU: BĀUK 1,3,28 (ŚBM 14,4,1,30–32)

áthátaḥ pávamānānām evābhyārohás. sá vái khálu prastotá sáma prástauti. sá yátra prastuyát tád etāni japed, ásato mā sád gamaya, támaso mā jyótir gamaya, mṛtyór māmṛtaṃ gamayéti. sá yád áhásato mā sád gamayéti. mṛtyúr vá ásat. sád amṛtaṃ. mṛtyór māmṛtaṃ gamayāmṛtaṃ mā kurv ít्य evàitád āha. támaso mā jyótir gamayéti. mṛtyúr vái támo. jyótir amṛtaṃ. mṛtyór māmṛtaṃ gamayāmṛtaṃ mā kurv ít्य evàitád āha. mṛtyór māmṛtaṃ gamayéti. nátra tiróhitam ivāsty.

‘Now here the ascent to the *pavamāna* lauds. Verily, as is known, so the *prastotṛ* priest starts to chant (i.e. sings the *prastāva* part of the chant). As soon as he starts to chant, [the sacrificer] should mutter these: “Lead me from non-existence to existence. Lead me from darkness to light. Lead me from death to immortality.” When he says, “Lead me from non-existence to existence” — Verily, non-existence is death. Existence is immortality. — “Lead me from

⁵⁸ SVidhB 1,1,11–12: 11. *yo ha vai sāmnaḥ svaṃ yaḥ suvarṇaṃ veda svaṃ ca ha vai sāmnaḥ suvarṇaṃ ca bhavati. svaro vāva sāmnaḥ svaṃ. tad eva suvarṇaṃ.* 12. *yo ha vai sāmnaḥ pratiṣṭhāṃ veda prati ha tiṣṭhaty asmiṃś ca loke ’muṣmiṃś ca. vāg vāva sāmnaḥ pratiṣṭhā. yad v etad vāg ity ṛg eva sarci sāma pratiṣṭhitam.* ‘11. Verily, if one [knows] the property of the *sāman*, if one knows the gold [of the *sāman*], he comes to possess the property and the gold of the *sāman*. The property of the *sāman* is nothing but tone. The gold is nothing but that (the property). 12. Verily, if one knows the base of the *sāman*, he bases himself firmly both in this world and in that world. The base of the *sāman* is nothing but voice. What is [referred to] as voice, that is the *ṛc*. The *sāman* bases itself on the *ṛc*.’ For the supposed original relationship of the SVidhB, now belonging to the Kauthuma tradition, with the Jaiminīya Sāmaveda, see Caland 1907 [7], p. 35.

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death to immortality. Make me immortal,” so indeed he says then in effect. When he says, “Lead me from darkness to light” — Verily, darkness is death. Light is immortality. — “Lead me from death to immortality. Make me immortal,” so indeed he says then in effect. In [the words,] “Lead me from death to immortality,” there is nothing hidden (i.e. unclear).’

First we should note that a similar expression to the first sentence occurs in ŚB 12,2,3,10, which begins with: *átha vā átó ’hnām abhyārohāḥ* ‘Verily now here the ascent to the days [of the Gavāmayana sacrifice].’ After this sentence it is told that by means of each series of days in the first half of the yearly Gavāmayana, they (the sacrificers) ascend to its corresponding series of days in the latter half one by one in this way: *prāyañīyenātirātrénodayanīyam atirātrām abhyārohanti* ‘By means of the opening Atirātra, they ascend to the ending Atirātra.’⁵⁹ As there the word *abhyāroha* means the sacrificers’ ascent to the days of the Gavāmayana, here also the word seems to mean the sacrificer’s ascent to the *pavamāna-stotras*.⁶⁰

The sacrificer’s muttering of this formula itself is not stated in the Brāhmaṇas nor in the Śrautasūtras including the KātŚS with the single exception of the ŚāṅkhŚS, which orders the sacrificer to mutter this very formula just before the *pavamāna-stotras* and other formulas after them (6,8,9–11).⁶¹ In contrast to the *abhyāroha* muttering, the latter muttering is prescribed in

⁵⁹ For the ritual calendar of the Gavāmayana, see Murakawa 2000 [26], pp. 112–114.

⁶⁰ We can compare this with the passage in the JB which states that one ascends (*abhyārohati*) the lauds one by one in the Jyotiṣṭoma sacrifice (1,303–306). Cf. Bode-witz [4], p. 307, n. 25 (with a table).

⁶¹ ŚāṅkhŚS 6,8,9–13: 9. *asato mā sad gamaya tamaso mā jyotir gamayāntān mānantam gamaya mṛtyor māmṛtaṁ gamayeti yajamānaḥ pavamānān upasariṣyan*. 10. *śyeno ’si patvā gāyatrachandā anu tvārabhe svasti mā saṁpārāyāsyā yajñasyodṛcam iti stute bahiṣpavamāne*. 11. *suparṇo ’si patvā triṣṭupchandā iti mādhyandine*. 12. *sakhāsi patvā jagacchandā ity ārbhave*. 13. *samāna udarkaḥ*. ‘9. The sacrificer, when he is about to approach the *pavamāna* lauds, [mutter the formula]: “Lead me from non-existence to existence. Lead me from darkness to light. Lead me from the end to the endless. Lead me from death to immortality.” 10. When the *bahiṣpavamāna* laud has been chanted, [the sacrificer mutters the formula:] “Thou art a flying falcon, whose metre is the *gāyatrī*. I hold on to thee from behind. Convey me over in safety to the end of the sacrifice.” 11. When the *mādhyandinapavamāna* laud [has been chanted], “Thou art a flying eagle, whose metre is the *triṣṭubh*.” 12. When the *ārbhavapavamāna* laud [has been chanted], “Thou art a flying vulture (?) (*sakhan-* : *sāghan-* TS), whose metre is the *jagatī*.” 13. The ending words [of the formulas] are the same.’

the Brāhmaṇas and the Śrautasūtras in the name of *anvāroha*.⁶² As Caland remarks,⁶³ the ŚāṅkhŚS seems to have only embodied the present statement found in the BĀU in its ritual procedure, but it suggests the possibility that the *abhyāroha* muttering was newly created in the BĀU as a counterpart of the already established *anvāroha* muttering.

10. Epilogue

After the *abhyāroha* of the *pavamāna-stotras*, BĀU briefly refers to the other *stotras*,⁶⁴ and concludes the present passage with sentences corresponding to the much longer ending of JUB₄. The problem is the pronouns *tád... etád* at the beginning of BĀU's ending. They do not refer to the preceding subject nor to the main subject of the whole passage, but to the *sāman*, which BĀU deals with just before the *abhyāroha* portion. JUB₄, on the contrary, does not mention the *sāman* in its ending, which continues the preceding topic of the *prāṇas* and the cosmic entities (called here *devatāḥ* 'deities'). Probably, as a result of the change of the topic from the supreme *prāṇa* to the *sāman* in BĀU, there the *sāman* has become the final object which one must know. ChU has the ending which makes the present passage a continuation of the passage on the identification of the syllable *om* with the *udgītha* from the opening section of the ChU.

10. JUB₄: JUB 2,12,8–9 (2,4,3,8–9) dotted line $\approx$ BĀU

⁶² E.g. TS 3,2,1,1–2: *yó vái pávamānānām anvārohān vidvān yájaté 'nu pávamānān ā rohati ná pávamānebhýo 'va chidyate. śyenò 'si gāyatrāchandā ...* 'Verily, if one, knowing the *anvārohas* of the *pavamāna* lauds, performs the sacrifice as the sacrificer, he ascends after on the *pavamāna* lauds, and is not cut from the *pavamāna* lauds. [He says,] "Thou art a falcon, whose metre is the *gāyatrī*..." Cf. ŚB 12,3,4,3–5. The time when the sacrificer mutters the *anvāroha* formulas is different among the Śrautasūtras. See Fujii 1986 [11], p. 17.

⁶³ Caland [10], p. 153 on ŚāṅkhŚS 6,8,9: "Very probably the source of this prescript is ŚB. XIV.4.1.30."

⁶⁴ BĀUK 1,3,28 (ŚBM 14,4,33): *átha yānītarāṇi stotrāṇi téṣv ātmāne 'nnādyam āgāyet. tásmād u téṣu váraṃ vṛṇīta yāṃ kāmam kāmāyeta tán. sá eṣá evamvíd udgātātmāne vā yājamānāya vā yāṃ kāmam kāmāyate tám āgāyati.* 'Then at the other lauds he should procure provisions for himself by singing. And therefore, at those [lauds] he should choose as a boon whatever desire he would desire. The *udgātr* as such who knows thus procures either for himself or for the sacrificer whatever desire he desires by singing.'

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6. *yāvadāvāsā (?)*⁶⁵ *u hāsyeme prāṇā asmiṇl loke / etāvadāvāsā (?)*⁶⁵ *u hāsyaitā devatā amuṣmiṇl loke bhavanti. / 7. tasmād u haivaṃ vidvān naivāgṛhatāyai bibhīyān nālokatāyai. / etā me devatā asmiṇ loke gṛhān kariṣyanti. / etā amuṣmiṇ loke*⁶⁶ *lokaṃ pradāsyantīti. / 8. tasmād u haivaṃ vidvān naivāgṛhatāyai bibhīyān nālokatāyai. / etā me devatā asmiṇ loke gṛhebhya gṛhān kariṣyanti / svebhya āyatanebhya iti haiva vidyāt. / etā amuṣmiṇ loke lokam pradāsyantīti. / 9. tasmād u haivaṃ vidvān naivāgṛhatāyai bibhīyān nālokatāyai. / etā ma etad ubhayaṃ saṃnaṃsyantīti haiva vidyāt. / tathā haiva bhavati. /*

‘6. And as many abodes (? or: spaces?) as these *prāṇas* have in this world for him, so many abodes (? or: spaces?) these deities come to have in yonder world for him. 7. And therefore, if one knows thus, he should not be in fear of the state of having no house [in this world] nor in the state of having no world (open space) [in yonder world, thinking], “These deities will make houses for me in this world. These [deities] give [me] a world (open space) in yonder world.” 8. And therefore, if one knows thus, he should not be in fear of the state of having no house [in this world] nor in the state of having no world (open space) [in yonder world]. “These deities will make houses for me in this world from [their] houses, from [their] own abode (*āyatana*-),” so indeed he should know, “These [deities] give [me] a world (open space) in yonder world.” 9. And therefore, one who knows thus should not be in fear of the state of having no house [in this world] nor the state of having no world (open space) [in yonder world]. “These [deities] will prepare both of them for me,” so indeed he should know. Just so it becomes.’

10. *BĀU*: BĀUK 1,3,28 (ŚBM 14,4,1,33) dotted line $\approx$ *JUB*₄
tād dhaitāl lokajīd evā. nā haivālokyātāyā āśāsti yā evām etāt sāma véda. //28//
 ‘This as such is nothing but the one that acquires a world (open space) [in yonder world]. If one knows this *sāman* thus, there is no expectation of the state of having no world (open space) [in yonder world].’

10. *ChU*: ChU 1,2,13–14

⁶⁵ Thus the mss. and Sharma [32]. Oertel [27], Limaye & Vedekar [22] read: *yāvadāvāsā, etāvadāvāsā*. From the context, we expect *yāvadāyatanā, etāvadāyatanā* (cf. *JUB* 2,12,8); or *yāvadākāśā, etāvadākāśā* (cf. *JUB* 2,11,11). Or possibly *yāvadavakāśā, etāvadavakāśā* (cf. *JUB* 1,7,2).

⁶⁶ After *loke*, all the editions ([27] [22] [32]) and some Grantha mss. have: *bhavati. tasmād u.*

*tena. taṁ ha bako dālbhya vidāṁ cakāra. / sa ha naimiṣyānām udgātā babhūva. /
sa ha smaibhyaḥ kāmān āgāyati. //13// āgātā ha vai kāmānām bhavati ya etad
evaṁ vidvān akṣaram udgītham upāste. / ity adhyātmam. //14//*

‘13. Therefore. Baka Dālbhya⁶⁷ came to know it. Then he became the *udgātr* priest of the dwellers in the Naimiṣa forest. He used to procure desires for them by singing. 14. Verily, one becomes the one who procures desires by singing, if he knowing thus worships this syllable [*om*] as the *udgītha*. So much as to the body.’

* * *

Conclusion

After analyzing the passage in question in detail, we can now determine the textual and chronological relationships among its six versions as follows:

- There are close textual relationships between *JUB*₁ (1,60) and *JUB*₃ (2, 3–9), and between *JUB*₂ (2,1–2) and *JUB*₄ (2,10–12) (cf. portions 1–3). Of each pair of versions, the latter version is based on the former one. Belonging to different pairs respectively, *JUB*₂ and *JUB*₃ have the same order and names of the vital functions (cf. 2); *JUB*₃ and *JUB*₄ have portions in common on the kingship of the supreme *prāṇa* and on the sage Ayāsyā Āṅgīrasa (4; 5). These facts show that the four versions were produced in the same order of the present text as a textual development within the JUB, i.e., first *JUB*₁, second *JUB*₂, third *JUB*₃ on the basis of mainly *JUB*₁ and partly *JUB*₂, finally *JUB*₄ on the basis of mainly *JUB*₂ and partly *JUB*₃. This development implies the possibility that the JUB itself or safely speaking its first half (book 1 and 2) ended with *JUB*₁, the last passage of the first book, at one time before its enlargement with the other versions. The textual unity of the first book is also shown by the occurrence of the same ending in the first and the final chapters (1,7,6 ≈ 1,60,7–8, see p. 59, n. 17).
- The largest BĀU version (BĀUK 1,3; ŚBM 14,4,1) is closely parallel to the final version of the JUB. If we suppose that the BĀU version precedes the JUB versions, it is difficult to explain the textual development within the JUB through the four phases mentioned above. Yet it might be possible that the final development of the JUB versions was caused by the BĀU

⁶⁷ For Baka Dālbhya in Vedic and post-Vedic texts, see Koskikallio [20].

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version. But from the fact that except the *abhyāroha* portion (9), the portions included only in the BĀU version are found outside, all before, the present passage in the JUB (7; 8), we may infer that the author of the BĀU version had a knowledge of the JUB or at least of its first two books. Because of the Sāmavedic contents of this passage, we cannot deny the possibility that the BĀU borrowed the most enlarged version of the passage from some Sāmavedic source other than the JUB. Even in that case, it was the Vājasaneyins who made the present text which contains sentences borrowed from the ŚB (cf. 4; 9).

- The ChU version (ChU 1,2), though very short, has a close relationship with the largest BĀU version. Both versions have common expressions (cf. 1; 2.1; 4) and a portion (6) which are not found in the JUB versions as they are. But at the same time, the ChU version shows a direct relationship in wording with the JUB versions (cf. 2.2). It is highly probable that the ChU version was made as the latest one when all the other versions had already come into existence. The ChU incorporates the present passage in an abbreviated form into its opening passage on the identification of the syllable *om* with the *udgītha*.

Abbreviations

AĀ	Aitareya-Āraṇyaka	KapS	Kaṣiṣṭhalakaṭha-Saṃhitā
AB	Aitareya-Brāhmaṇa	KātŚS	Kātyāyana-Śrautasūtra
ĀpŚS	Āpastamba-Śrautasūtra	KauṣU	Kauṣṭiki-Upaniṣad
AU	Aitareya-Upaniṣad	KenaU	Kena-Upaniṣad
AVP	Atharvaveda (Paippalāda recension)	KS	Kāṭhaka-Saṃhitā
AVŚ	Atharvaveda (Śaunaka recension)	PB	Pañcaviṃśa-Brāhmaṇa
BĀU	Bṛhadāraṇyaka-Upaniṣad	PraśU	Praśna-Upaniṣad
BĀUK	Bṛhadāraṇyaka-Upaniṣad (Kāṇva recension)	RV	R̥gveda
ChU	Chāndogya-Upaniṣad	ŚāṅkhĀ	Śāṅkhāyana-Āraṇyaka
GB	Gopatha-Brāhmaṇa	ŚāṅkhŚS	Śāṅkhāyana-Śrautasūtra
JB	Jaiminiya-Brāhmaṇa	ŚB	Śatapatha-Brāhmaṇa
JUB	Jaiminiya-Upaniṣad-Brāhmaṇa	ŚBM	Śatapatha-Brāhmaṇa (Mādhyandina recension)
		SVidhB	Sāmavidhāna-Brāhmaṇa
		TS	Taittiriya-Saṃhitā

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